

2. Opinion tolerably general in the times of Jerome and Cyril of Alexander

The opinion was that Haggai was an angel who appeared in human shape. This opinion arose from a misinterpretation of the Hebrew word <sup>מַלְאָכִים</sup> in Hag. 1:13. The word can mean either "messenger" or "angel." Those who held this opinion said it meant "angel."

3. Ewald

He inferred from Hag. 2:<sup>3</sup>~~19~~ that Haggai had seen the temple of Solomon. If that were true, Haggai would have been about eighty years old when he commenced his labors as a prophet.

## II. Author of Haggai

- A. Scholars of every persuasion agree that the series of four *comparatively* brief prophecies were delivered by Haggai.

Scholars reach this conclusion because of the precise dates that are given for the prophecies and because of the remarkable way in which Haggai is set forth as the mediator of the divine revelation.

- B. Scholars agree that only the essentials of the prophets four messages have been recorded in the book.

Note: A distinction is made between the orally delivered messages and their written record in the book itself.

- C. Some scholars deny that Haggai is the author of the book in its present form on the following grounds:

1. The book of Haggai differs from most other prophetic books in the O.T. in that while the others are mainly collections of prophetic utterances, the book of Haggai is more in the nature of a report on the prophets utterances and on the effect they produced on the hearers. This view is endorsed by the fact that Haggai is frequently referred to in the third person.
2. The addition of the title "the prophet" to the name Haggai (1:1,3,12; 2:10) is more easily explained on the supposition that someone other than Haggai wrote the book.
3. The point of view that the prophet had been the instrument of the divine revelation, as is evident from the use of "by the hand of" in 1:1 and 2:1 instead of the obvious "unto" as in 2:10 shows that the author belonged to those who had received the word of God through, i.e. "by the hand of" the prophet.
4. The manner in which the prophecies are presented suggests that somebody other than the prophet was the author of the book, especially in the arrangement of the material so that those prophecies which refer to the future come last.